

Mystical Experience

My Encounter with God

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ABSTRACT

I had my first mystical experience in the year 1965 or 1966. Most probably it will be 1966, but I could not exactly remember now. In the year 1970 I was returning home from my office, and I was on the road walking. Suddenly a thought came to my mind as if in a flash that I would have to prove the existence of God.

Key Words: mystical experience, proof, existence of God.

My Encounter with God: Part I

It was nighttime, and I had not yet gone to sleep. I was lying on the bed upside down, that is, my chest resting on the bed, and not my back; my head on the pillow pointing towards east, and my two hands also pointing upwards. Suddenly a tremendous force gripped my body so heavily that I could not make any movement of my body, but I could not see the presence of anybody in the room. Although I could not make any movement of my body, still this unseen and unknown force rocked my body several times from north to south with very quick succession, and suddenly it left me.

During the entire period of its gripping of my body and then leaving me, my body was simply lying on the bed, but still I could feel very well that I was being rocked from north to south. Its gripping my body was sudden, and its leaving me was also sudden. When it left me, I sat on the bed thinking: What had just now happened to me? Who gripped and rocked my body in this way, and why? I was astonished, I was bewildered, I was shocked, but I had no fear in my mind. I cannot remember exactly now as to why I had no fear at that time, but this much I can remember even now that it was overall a pleasurable experience. Perhaps due to this reason the experience did not appear to be at all fearful. This was the first time.

Then again the same event recurred in my life a few days later. Again it was nighttime, and again I was lying on the bed with my usual posture. Again the same gripping of my body by the unseen force, and again the same rocking of my body from north to south. Then again I had the same experience for the third time, and then again for the fourth time. Every time it was during the nighttime, and every time it was sudden. The next incident that I am going to narrate perhaps occurred during my fourth encounter with this unknown and unseen force. When this force was leaving me after rocking my body as usual I had a vision. A beautiful Indian sage of Upanishadic age appeared to me, and I could hear an inner voice in Bengali: You are yet to pay back your

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debt. Up till then I had not understood anything about whatever was happening to me, but this fourth encounter made me totally confused. To who had I owed anything that I would have to pay him back?

Now I cannot remember exactly how one day the thought came to my mind that perhaps it was God Himself who was making His presence known to me in this way. Perhaps the reason was that these experiences were not only pleasurable, but also blissful. One very early morning when I was already awake and lying on the bed with my usual posture and with the doors of my room wide open, I had this rocking experience, but this time there was no gripping of the body. And it was so blissful! So the blissfulness of these experiences helped me realize that it was God Himself who was revealing His presence to me. But when I came to realize this, the first thought that came to my mind was this: What would I have to do in return? How would I reciprocate God's gift (here, the revealing of His presence) to me? I spent almost two to three years in this state of mind, distressed, perturbed, always seeking, but not definitely knowing the answer, sometimes thinking of doing this, then again thinking of doing that, but not being able to come to any decision, and thus remaining totally confused.

With this confused state of mind one day I asked one Indian freedom-fighter to whom I frequented at that time, who had gone to jail several times during the British regime in India, and for whom I have a very great respect even now (It was he who for the first time instilled in my mind the notion that freedom is our birth-right!!!), the question: What is the essence of man? With him mostly our discussions centered on Indian politics, Indian freedom movement, and revolutions in other countries, e.g. America's freeing itself from the British yoke, stories of the French revolution, etc. He was the speaker, and we were merely the silent listeners. Still in that ambience of pure politics and revolution I could not help asking him the above question. Perhaps this would help one understand how eagerly I was seeking then an answer to the burning question that was lurking in my mind: What would I have to do with my own life, when God Himself had appeared to me? Then suddenly one day in the year 1970 I got the answer that I would have to prove the existence of God. But I have already narrated that incident in my brief biography.

My Encounter with God: Part II

I wrote in Part I that the thought that I would have to prove the existence of God came to my mind in the year 1970. But why was it that the year was 1970, and why was it not instead 1967 or 1968? In my brief biography I have mentioned that I had my first mystical experience either in 1965 or in 1966. Even if it was in the year 1966, still 1970 were too late. So the thought could have come to my mind much earlier. But the old one, who, as per Einstein, did not play dice, knew better than anyone else in the world what would be the right time for putting that thought in my mind. This is because He knew beforehand that in the year 1971 a special event was going to take place on earth that would change our conception about time for ever.

For many centuries people had believed that there was a Being who was spaceless and timeless. For many centuries mystics had repeatedly said that time was an illusion, that time was unreal.

But nobody had paid any heed to them; rather they had been laughed at. But in the year 1904 we first got an equation from Lorentz that suggested for the first time that time could really be unreal. In the year 1905 Einstein in his famous Special Theory of Relativity repeated the same equation again. From that equation it appeared that after all there might be something substantial in what the mystics had repeatedly tried to communicate to others about time, that it was unreal, and that it was an illusion. But nobody thought it prudent to build any philosophical system on the basis of this equation, and nobody thought it prudent to attempt to show that God was not after all a creation of man's imagination. This is because what the equation was showing regarding time was not experimentally verified yet. Yes, it is true that other predictions that the theory of Special Relativity can make were verified earlier.

This theory predicts that there will be length contraction in the direction of the movement of the light. It also predicts that time will run slow in a moving frame of reference with respect to another frame of reference that is at rest; it predicts that the mass of a particle will increase if its velocity is also increased; it predicts the equivalence of mass and energy. All these predictions were verified earlier; even the prediction about time running slow in a moving frame of reference was also verified through muon decay. Muons are introduced in the atmosphere by cosmic rays. These muons move at very high velocity, at about 98% of the speed of light. At this high speed lifetime of muons (2.22 μ s in the laboratory) is also increased almost 5 times, because in their own frame of reference time runs much slower as per the special theory of relativity. Thus although muons having a lifetime of only 2.22 μ s only are not supposed to reach earth's surface still they are found abundantly on the surface of the earth due to their relativistic increase of lifetime. If these muons were moving with the speed of light, they could travel a distance of 660m only with their short lifetime of 2.22 μ s, and thus they could never reach the surface of the earth. But due to their relativistic increase of lifetime they do actually travel a distance of 10500m from the top of the atmosphere where they are generated to the surface of the earth before decaying. But this is an indirect evidence of time dilation, and there was no direct evidence that the clock actually runs slow in a moving frame of reference.

This direct evidence came in the year 1971 only when in October of that year four cesium atomic beam clocks were flown around the world twice on commercial jet flights, once eastward and once westward (Hafele-Keating experiment). Then the flying clocks were compared with the reference clocks at the U. S. Naval Observatory. As per the combined effects of the theories of special and general relativity the eastward clocks should have lost 40+/-23 nanoseconds whereas the westward clocks should have gained 275+/-21 nanoseconds. And the observation was that the eastward clocks lost 59+/-10 nanoseconds and that the westward clocks gained 273+/-7 nanoseconds, the errors being the corresponding standard deviations. This experiment was the first of its kind, because it showed for the first time that time was slowing down on a clock. If clock runs slow as per the equation of the special theory of relativity at a speed much lower than the speed of light, then as per the same equation time will totally stop at the speed of light, thus showing that a state of timelessness can be reached. For this reason this experiment bears a special significance for the theists of all kinds, because all along they have believed in the existence of a God who is spaceless and timeless, and here science is showing for the first time that it is possible to attain a state of timelessness.

So many of them took this experimental result as a confirmation of their belief in the supernatural, and a floodgate was thus open. First appeared the book “The Tao of Physics” by Fritjof Capra in 1975, and then other books followed. “The Dancing Wu-Li Masters” by Gary Zukov appeared in 1979. Then followed “Mysticism and the New Physics” by Michael Talbot in 1981, “The Eye of Shiva” by Amaury De Reincourt also in 1981, and then “God and the New Physics” by Paul Davies in 1984. The same author wrote another book “The Mind of God” that appeared in 1992. So the old one, knowing well in advance that in the year 1971 such an incident was going to take place on earth, decided that the year 1970 would be the best time for informing me about that which would be my job for the rest of my life, and perhaps due to this reason in 1970 only I got the answer to the burning question that was lurking in my mind at that time: What would I have to do with my own life, when God Himself had appeared to me? But although the Hafele-Keating experiment was performed in the year 1971, and although the Special theory of Relativity was already there from 1905 onwards, and although I was assigned the task of proving the existence of God, still I failed to understand the real significance of both the theory and the experiment before the year 1982-83. But I will say more about that later.

My Encounter with God: Part III

When I came to know that I would have to prove the existence of God, the first thought that came to my mind was this: How would I do it? At that time I had no idea in which way to proceed. However I started reading books on evolution of life on the earth, hoping that in the entire evolutionary chain of life on earth, starting from the first living cell up to the man, I would be able to find at least some gap somewhere that could in no way be explained by any established theory of evolution, which fact alone would make God relevant and necessary again.

Later on in the 21st century when surfing in the internet has become a regular habit of my life I came to know that this type of reasoning was called “God of the Gaps” argument. If a phenomenon of nature cannot be explained by any known scientific theories or laws, then we can safely conclude that there must be the hand of God behind that phenomenon. But scientists have shown that “God of the Gaps” argument is not a very reliable argument for proving the existence of God, because these gaps were ultimately proven to be temporary gaps only as they were filled up one after another by new scientific discoveries with the advancement of science.

However, I did not know anything about this “God of the Gaps” argument at that time, and so I went on pursuing my study on evolution enthusiastically. The National Library of India was situated in Kolkata, and I started frequenting that library regularly. Although I could not find any such gap in the scientific citadel built up by Darwin’s theory of evolution, still I noticed at least one flaw in this theory that is worth mentioning here. In each member of every species on earth we find an instinctive urge to procreate, to leave some offspring before dying. In some species this process of procreation is asexual, whereas in most other species this process is sexual.

This urge to procreate cannot come from within the species itself; rather it must have come from outside. As if some conscious being has created life on earth, and he does not want that life is

extinguished on earth in any way. Darwin's theory can explain other matters related to evolution of life on earth, but it cannot explain whence appeared this urge to procreate in every form of life in general. Let us take the case of the first living cells. These cells increased their progeny by self-replication. Here we can assume two things: 1) The urge to self-replicate had originated from within the cells themselves and 2) the cells were so formed that they were bound to self-replicate. In the first case we will have to assume that the first living cells on earth were both self-conscious and intelligent. They were self-conscious because they knew what they wanted, and they were intelligent because they knew how to achieve what they wanted. These cells wanted to increase their numbers on earth, and so they invented a suitable method also for doing this. But can we think that the first living cells were having consciousness and intelligence?

So we cannot make the first assumption here, and thus we are left with the second assumption only. In this case also we can make two assumptions: 1) These cells were created by someone, and 2) they originated from non-living matter purely by chance. If it was the case that they originated from non-living matter by chance factors alone which were without any purpose as per the atheistic scientists, then why should the outcome of these purposeless processes show some purpose at all? Yes, the fact that these cells self-replicated showed that there was some purpose behind their appearance on earth. Someone has purposefully brought life on earth, and therefore once life has appeared on earth it was his wish that it must then continue as long as possible. In case living cells originated from non-living matter by chance factors only, then it could also have happened that they showed other signs of life excepting that they failed to self-replicate. This was also very much possible and fully consistent with the view of a universe having no purpose at all. In that case we would not have been here on earth, and scientists are also trying to convince us that the universe did not have any wish to bring us here. That we have nonetheless appeared on earth is nothing but an accident. But if it is true that the universe had no wish to bring us here on earth, then it would have been more consistent if the first living cells did not show any sign of self-replication.

Although the above reasoning shows some inadequacy of Darwin's theory of evolution in explaining certain aspects of life on earth, still I must confess that this inadequacy itself was not sufficient enough to prove the existence of God. So even after reading many books on evolution, I was completely in the dark as I was before when my search for any proof for the existence of God actually began. However in either 1981 or 1982 a special incident happened in my life that changed this dismal situation. I had gone to the National Library to borrow a book from there and I was moving straight to the lending section, knowing well in advance which book to borrow. But instead of going straight there I halted somewhere in the middle, thought for a while what to do next, took a right turn, went to the place where the catalogues of the books were located, searched for a book haphazardly in the catalogues, selected one, and then issued that book from the lending section. The name of the book was "The Roots of Coincidence", and its author was Arthur Koestler. The name of Arthur Koestler as an author was well-known to me as I have already read some books authored by him in the early '70s. The subjects dealt with in that book were also well-known to me, e.g. telepathy, mind-reading, psycho kineses, out-of-the-body experience etc. Actually I borrowed that book on that day solely due to the reason that I wanted to know what an author like Koestler had to say on these subjects that had no respectability in

academic circles. This one single book changed everything for me, and this one single book helped me immensely in ultimately fulfilling the mission of my life, that is, proving the existence of God.

Those who are God-believers will say here that it was Providence Itself that guided every course of my action on that day, whereas non-believers will say that it was nothing but a coincidence. If it was merely a coincidence that I chose a book written on “Coincidence” on that day that proved to be the most helpful to me for fulfilling the dream of my life, then we must have to admit that it was an exceptionally extraordinary and rarest of rare type of coincidence indeed.

About the Author:

My name is Himangsu Sekhar Pal. I am a Bengali, an Indian. I was born in a suburban town near Kolkata in the month of December, 1945. But the school in which I was studying (St. Paul’s School) in Kolkata made some mistake in recording it, and my official birthday known to the world is 11.01.1946. After completing school I studied Electrical Engineering in Jadavpur University, and I graduated from there in the year 1967. Then I joined the Telecom service under The Government of India. Although it was an underemployment for a graduate engineer, still I willingly took it in order to be able to stay in Kolkata so that I could pursue my study in the subjects in which I really found interest. Literature was my first love, but I also liked to read books on philosophy, science, etc. I had my first mystical experience in the year 1965 or 1966. Most probably it will be 1966, but I could not exactly remember now. In the year 1970 I was returning home from my office, and I was on the road walking. Suddenly a thought came to my mind as if in a flash that I would have to prove the existence of God. From that day onwards this has become my life’s mission. So far I have written and published four books in Bengali, two of which were poetry books. The other two were my somehow premature attempt to prove the existence of God. All these four books were written not in my actual name, but in a pen-name. However I have published one book in my real name also and that is in English. I am married and thus not a celibate like most of the earlier mystics. This is my life’s story. Although I know very well that there is a God, still one point should be made very clear here. I am not much religious, and I also believe in the freedom of thought. Therefore I cannot support any organized religion, and I belong to none of them. Neither do I believe in the inherent goodness of God. Rather like Einstein I will also say that subtle is He, but not malicious!